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LONDON, SATURDAY, NOVEMBER 20, 1909.

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 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
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 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. C. F. HINTON, B.A.
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 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
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Any lady or gentleman desirous of being at the Meeting who has not received an invitation is requested to communicate with Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

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Continued from front page.

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NOTES OF THE WEEK.

ONE of the most horrible accounts of a lynching outrage in America, which we remember ever to have read, was published in the English newspapers last week. The events took place at Cairo, Illinois, and when every deduction has been made for journalistic extravagance, the picture remains, with all its gruesome details, as an appalling revelation of unbridled savagery. We are well aware of the race difficulties in the United States, and of the danger of precipitate judgment on the part of those who are unaffected by the problem. We are sure that the best American citizens reprobate these wild outbreaks of mob violence as sternly as we do, and view them with equal alarm. But in the case to which we refer one of the victims was a white man, who was taken out of prison and hanged, after the mob had hammered for an hour at the bars behind which he was confined. The wild and unreasoning cry for vengeance and the lust for blood, dominating the crowd and sweeping it off its feet, are a fearful portent in the midst of a civilisation which depends for its strength and stability upon a long tradition of law-abidingness and reverence for human life.

THE report of the Censorship Committee is, as we expected, dictated by the spirit of compromise. The Committee has found in the course of its inquiries that practically all the dramatists of the day ask either for abolition of the censorship or an appeal from its decisions, while practically all the managers of theatres ask for the retention of a control over plays prior to production. In order to meet both demands it is recommended that the censorship should be retained but without a right to impose a veto. In other words it should be possible for an unlicensed play to be performed at authors' and managers' risk of subsequent interference by the Director of Public Prosecutions. At first sight this seems to grant the freedom for which our leading writers of plays have asked in order that a noble form of literary art may have room to grow, without frivolous interference or an enforced conformity to average opinions. But we fear that the dual system, which it is proposed to set up, may produce very unfortunate results, and actually encourage the very kind of thing which the friends of dramatic art are most anxious to avoid.

"It seems to us," says the *Westminster Gazette* in the course of a very able criticism

of the report, "that the Committee can scarcely have thought out the almost inevitable result of their proposal. This must be to bring into existence a class of *risqué* theatres which would attract a certain public by advertising the fact that they were presenting plays for which licences had not been sought, or for which they had been refused. With skill and care such theatres might keep the narrow path between what the Lord Chamberlain would license and what the Attorney-General would indict, and enjoy a *succès de scandale*, while avoiding prosecution. Some of them would profess to be serving the cause of high art, but their performances would nevertheless have the flavour and the attractiveness of forbidden fruit. It does not seem to us to be in the interests of either art or morals to create this atmosphere for any class of theatre."

An important letter appeared on Monday in the name of the National Anti-Sweating League, signed, among others, by the Bishop of Birmingham, Dr. Clifford, Father Bernard Vaughan, Mr. Arthur Henderson, and Mr. A. G. Gardiner, the chairman of the executive committee. It points out that as a result of three years' propaganda the Trade Boards Bill has been passed into law "with a degree of unanimity unparalleled in a measure of its high importance." As a consequence, Trade Boards in the tailoring, chain-making, cardboard-box-making, and machine-lace-finishing industries will be set up.

"It is clear, however," the letter continues, "that the creation of these experimental Boards is only the starting-point of the real attack on sweating. To carry the Act into effect will need unceasing activity and effort, not on the part of the paid officials only, but even more on the part of voluntary workers. The necessity for the Act was found in the ignorance and helplessness of the sweated worker. That ignorance remains unlightened; and, though the Trade Boards supply the machinery by which the helpless can be strengthened to self-help, yet, unless they are instructed, the machinery will remain unused. To put the Act into force without the co-operation both of the better employers and of the workers is a hopeless undertaking, and the National Anti-Sweating League will need both funds and assistants to instruct its clients, the workers, in the meaning and scope of the new Trade Boards.

It is for this help that we now appeal;

how urgently the realisation of the scale of our task will make plain. In the tailoring trade alone the Act will affect at least 200,000 workers. For the instruction of these, many of them miserably poor and dispirited women and girls, there must be meetings up and down the country, much distribution of literature, and, finally, organisation more or less perfect that will hold them together in support of the rates fixed by the Trade Boards. For this work of imparting information and organisation, the League will, of course, be responsible, but it will gladly welcome voluntary aid in another department of its activity.

In every large district it is intended to form supervising committees or groups related to all other local philanthropic or industrial agencies, and consequently able by its connection with workpeople to ascertain how the Boards' awards are being administered in the district. Such machinery is essential, not only in the interests of workers who may be frightened into quiescence, but in the interests also of that large body of employers who will loyally carry out the decisions of the Boards, and will suffer if competitors are less scrupulous than themselves. It is, then, to these important tasks of:—

(1) Instructing and organising the workers, and

(2) Creating overlooking machinery of a voluntary character, that the League has to address itself, unfortunately, with resources that have nothing to spare for this work. Therefore, it is necessary to raise a sum of about £300 for these special purposes, and your readers, who have done so much to assist the Wages Boards' movement, are now asked to help it to a worthy consummation. Such aid, we need hardly say, would not be merely charitable. The report of the recent Select Committee of the House of Commons spoke of workers in conditions which "are often not only crowded and insanitary, but altogether pitiable and distressing." The Trade Boards, if they realise the hopes of those who are now working to make their operations successful, will lift countless thousands of workers from this altogether distressing condition to at any rate the beginnings of decent and desirable life."

Contributions, we may add, will be gratefully acknowledged by the secretary of the National Anti-Sweating League, at League House, 34, Mecklenburgh-square, London, W.C.

EDITORIAL ARTICLE.

THE SECRET OF TOLERANCE.

THERE are many striking passages in the New Testament which justify us in describing St. PAUL as, in a pre-eminent degree, the apostle of tolerance. But it is remarkable that he has few of the qualities, the sauvity of temper or the intellectual indifferentism or the native *bonhomie*, which we associate with tolerant people. There is always a touch of vehemence about him, and his faith is of the ardent and eager type which lapses easily into impatient or intolerant judgments. He is full of great hopes for men. He is continually pressing forward that he may make real on earth the pattern in the heavens. He has a clear vision of the divine purpose in the world. There is God's prophecy of a redeemed humanity in all the striving, baffled lives around him. GOD means something very great and glorious by human life. At last, in the fulness of time, He will "gather together in one all things in CHRIST." He is almost consumed with a divine impatience as he speaks of these things. But with it all he is tolerant, for he remembers that now we see through a glass darkly. The perfect life is exhibited only in broken fragments, and the Christian purpose is fulfilled, not by one type of manhood or one method of activity, but by a combination of the efforts of all sorts and conditions of men. In CHRIST, it is true, all the proud distinctions of the world are lost in the fellowship of a common humanity; but this only glorifies each man's special calling and gives it a new meaning. The Jew, the Greek, the bond, the free, the rich, the poor—all by some special bent of mind, or the training of circumstances, or the privilege of gifts, or the trial of experience, can help to emphasise and to illustrate for others, the divine mastery of the Christian spirit.

Now it is this thought of the way in which the present diversity of gifts and of working is fulfilling some ultimate divine purpose, how every true life is contributing something to its strength and richness, which men need to teach them tolerance. Much of their intolerance springs from a belief, which they shrink from putting into words, that God needs them in a way in which He does not need their neighbour. They take one text, and think that it reveals the whole meaning of the Gospel. They set up one pattern of goodness, and claim that all men ought to be measured by its standard. They see one way of self-sacrifice, and straightway judge all men who do not copy it. Their whole idea of what GOD means by Christianity is very much on the scale of a doll's house, where all the puppets must

be of one shape and size. Let them throw down these prejudices and limitations, let their religion expand to the breadth and catholicity of the New Testament—personal enough for every lonely, struggling soul, large enough for the whole world of men—and their surprise will be that God does not need a still greater diversity of thought and character to reveal His purpose and to achieve so mighty a destiny! Men grow in tolerance just as they cease to make idols of small fragments of the Gospel and come to understand something of the richness and power of God's revelation as a whole.

This impatience of variety seems to be specially characteristic of religion. Elsewhere we welcome it. Who was ever known to complain of Nature because she is too varied or too prodigal in her loveliness? All the days of all the years, with their storm and sunshine, their drifting cloud and silent stars, are wrought into a world of beauty in the heart. We fancy that the sweet surprise of spring has almost exhausted our capacity for joy, till autumn fires the woods with gold, and winter builds its fairy palaces among the trees. We feel that there is nothing we can spare, no flower of the field or moss-covered stone which is not needed for the unveiling of the perfect beauty. And in the world of men, how its power of winning our interest and speaking to the imagination depends upon the fact that it is full of inexhaustible variety. Any definiteness which the word Humanity conveys to the mind is due to the impression which hundreds of different men have made upon us. We classify them according to their nationality or their social rank or their occupation; but they are continually proving the vanity of our definitions by breaking away and asserting their birth-right as individuals, every man different from all other men who have ever been born, thinking his own thought and looking out upon the world with his own eyes. When we consider men in this impartial way we do not wish it to be otherwise. The wonder and the mystery of life are revealed to us, not by its sameness, but by its variety; and the world is an interesting place to live in, perhaps for this more than for any other, reason, that no two men are alike. The happiness and the prosperity of a great community are due in a similar way to the various gifts and capacities of men devoted with zest to their special tasks, and at the same time furthering the common-weal. The ideal of noble citizenship is the creation of no single mind. It gains richness and reality from the loyalty and uprightness of every true worker. It depends for its vitality upon the frankness with which we recognise the value of the gift which we do not possess, and the dignity of the work which we cannot do,—the need of all, for the good of all.

Now it is this principle which St. PAUL

seeks to apply, if possible with greater care and larger charity, in the sphere of character and Christian effort. But here we are met by a difficulty. Just in proportion as we are in earnest we are bound to abandon the position of impartial spectators, and to throw ourselves with energy into some definite work. We are convinced that certain things are necessary, and that they must be accomplished in a particular way. We see clearly the special form of spiritual or social salvation which men need, and we become impatient of opposition, or critical of those who refuse to adopt our cry, and believe that they are called to glorify God in other ways. It seems almost as if this were one of the necessary consequences of earnestness, and that some contraction of charity is the price we have to pay for our enthusiasms. The kind of intolerance which shows itself between the thinker and the man of action is a good illustration of what we mean, especially as it often appears in an aggravated form in the religious world. On the one hand there is the character of the practical reformer, full of confidence and energy, so deeply absorbed in the actual needs of the present so conscious of the pressure of the things that are seen and temporal, that he has little interest in the far-away future, the kingdom of the unseen and eternal. On the other hand, there is the religious thinker, the mystic, the dreamer, the saint, with little practical faculty, nourishing his soul on divine hopes, gazing with rapt vision on the beauty of holiness, speaking to men, not in the words of instant duty, but with the great vague speech of spiritual desire. To the first of these men any emphasis on the eternal world seems almost an unfaithfulness to the claims of the present hour; to the other, the practical and somewhat material mind is guilty of doing violence to the divinest instincts of the soul. But are they not both needed for the perfecting of the fellowship of CHRIST? Do they not both emphasise essential qualities of the Christian character? How poor life would be if it were not always surrounded by the world of divine thought and love, into which we enter like children, hand in hand with the thinker and the saint! How far we should stray from the plain word of CHRIST if we were not for ever setting our hands to the tasks of to-day at the summons of practical men! There is no place for intolerance, but only for deep thankfulness that in so many ways God illustrates for us the life after the mind of CHRIST.

In this way the greatest diversity of gifts and opportunities and natural tendencies of character may serve the same divine purpose, and find their unity in JESUS CHRIST. And, therefore, all who belong to him, all who in the most diverse ways are serving the cause of the kingdom, are not to be treated with intolerance

as antagonists, but with love as comrades. But there is a limit to this tolerance. It must be within the great aims of the Christian character. Beyond that point we cannot go. While men are bringing the gifts of their poverty or their wealth, their thought or spiritual vision or practical faculty or strength of arm, to the common service in the spirit of love, we can rejoice with an abounding gladness in their endless richness and variety. But when we see the same gifts used not in the spirit of love but for vanity and self-display; when men are adopting frankly material views of life and laughing self-sacrifice to scorn; when the dazzling temptations of wealth and success are made the excuse for doing what we like; when all that men care to possess is a kingdom of comfort in which the soul finds no place; then the limits of tolerance have been reached. It is impossible to combine love and selfishness, or the creed of the materialist and the gospel of JESUS CHRIST, into the unity of a single character. Here we come upon one of the eternal oppositions of the world.

LIFE, RELIGION & AFFAIRS.

THE PREVENTION OF DESTITUTION.*

BY MRS. SIDNEY WEBB, D.LITT.

We have every year in England and Wales, 1,700,000 persons who obtain poor relief on account of destitution. These people cannot get that relief until they are destitute and are proved to be destitute. And, in addition to that number of paupers, there are numberless others who are destitute without being relieved. We know this, because it was discovered that large numbers of school children, who were not getting poor relief, were in a state of semi-starvation, actually destitute of the first necessities of life. Many thousands of others are destitute of medical treatment. I think we may conclude that there are at all times two and a half millions of people in this country who are, at one time or another during the year, destitute of the necessities of life. We have, in fact

A MORASS OF DESTITUTION AT THE BASE OF OUR SOCIETY.

How do we deal with all these people? On one side of the morass there is a very ancient institution, three hundred years old—the Poor Law. The peculiarity of the Poor Law is that it cannot touch them until they are actually destitute and hold up their hands for relief. If the Poor Law is harsh, and administered in accordance with the principles of 1834, offering only the workhouse, few people hold up their hands for relief; if we have a lax Poor Law, which gives out-door relief freely, and does not offer the house, a great many people hold up their hands and apply for

relief. But no matter whether the Poor Law is harsh or lax, it does not prevent the destitution which causes the people to apply for relief. The Poor Law is plainly helpless to prevent the occurrence of destitution. And, on the other side of the morass, there is a still more ancient institution—charitable relief—a very miscellaneous thing which has many different aspects. It gives sympathy and assistance, but it, too, does nothing to prevent the recipients from falling into the morass. If the doles are administered in a strict way, the charitable agency picks people out of the morass very gingerly, looks at them from top to bottom, asks them by which road they came down to the morass, inquires how they spent their time at the top of the road before they came down, and if it does not like their tale, gingerly puts them back into the morass and tells them to hold up their hands to the Poor Law. If it likes their tale, and is inclined to think they are deserving people, it gives them a dole and tries to help them up one of the roads; but it has very little control over their lives, and no compulsory powers to prevent them falling back into the morass. When, those commissioners who signed the Minority Report looked at this state of things, they thought it was very horrible. They realised that the Poor Law, and the charitable relief agencies, humane in intention though they were, were doing nothing to drain the morass. Even if they could obliterate the present morass, and cast it out altogether, it would soon be renewed; people would still slip and slide down the roads, and in ten years' time there would be an equally large morass created. We, of the Minority, thought it was high time to discover more hopeful agencies. We saw certain roads down which the people were actually slipping into this morass. First there is the road of Neglected Infancy and Neglected Childhood. Many who work amongst the poor must be aware of the large infantile mortality that prevails, and by that they can to some extent measure the number of children who are neglected and destitute, and who, owing to lack of food and care and medical treatment, are without proper nurture. Down that road of Neglected Infancy and Neglected Childhood, we see the little ones of to-day slipping down into the morass. Then there is the road of Neglected Sickness. Every year there slip down that road into the morass, many tens of thousands of people whose fall is due to sickness, which could have been prevented or cured if it had not been neglected. Then there are the Feeble-minded. That is another road down which slip and slide young women and young men, too feeble-minded to take care of themselves, lacking care and control. There is the road of Old Age—old age unprovided with the means of subsistence. Finally, there is the broadest of all roads—the road of Unemployment. Every winter, and more especially in times of trade depression, we hear the march, march, march of the unemployed, down into the morass of destitution. We, of the Minority, thought it time to survey these roads to see if people could not be prevented slipping and sliding downward. We saw some very hopeful agencies already at work, though

in an imperfect way. For instance, at the top of

THE ROAD OF NEGLECTED INFANCY

we see, in one town or another, a scientifically-equipped public health authority at work. The authority is not actually required to do this work, but in certain districts it is trying to prevent neglected infancy by a system of health visitation. In this way it is bringing pressure to bear upon the minds of the parents to prevent them neglecting their children. That is the essence of the work—subtle forms of kindly pressure and, where necessary, the prosecution of wilfully careless parents. Why not make the Public Health Authority definitely responsible for searching out neglected infancy; why not give it the duty of exercising the same supervision over the infant as the Education Authority now possesses with regard to illiteracy? And the same with

THE ROAD OF NEGLECTED CHILDHOOD.

At present, many hundreds of neglected children are dragged by their parents into workhouses, only to be periodically dragged out again into the streets and slums, and public-houses, subsequently returning to the workhouse in a state of mental and physical filth. With regard to children of school age, it seems but reasonable that if the local education authority is empowered to search out illiteracy, it should also be empowered to search out all neglected childhood. Let all the children be taken out of the Poor Law, and handed over to the local education authority, which would then take the same measures to prevent neglected childhood as it now takes to prevent non-attendance at school.

THE ROAD OF PREVENTABLE SICKNESS.

A public authority also stands at the top of the road of sickness. Seventy years ago the disease which produced the most pauperism and destitution was typhus. But by searching out the incipient cases and treating them irrespective of destitution, that disease has been practically eradicated. Why cannot the local health authority deal with phthisis in the same way as it has dealt with typhus? At the present time one-seventh of all our pauperism comes from neglected phthisis. If tuberculosis is tackled early enough it can be cured, but the expensive Poor Law Medical Service cannot touch the sufferer until he is destitute. By the time a man is destitute through phthisis, and has to leave his work, the case is hopeless. He goes into the workhouse, and we spend one, two, three, or four pounds to bury him! That is the only thing the Poor Law can do, and in the meantime he has infected his family. Why not take all sickness out of the Poor Law which waits at the side of the morass, and hand it over to the authority which stands at the top of the road, in order that preventive measures may be adopted in time? Why not search out incipient sickness and deal with it at once? It does not follow that we should deal with it gratuitously, any more than we deal with insaniary dwellings gratuitously.

THE ROAD OF FEEBLE-MINDEDNESS.

Down the road of Feeble-mindedness there come a lot of people, mostly women,

* The substance of a lecture given to a meeting of London Unitarian ministers.

One of the unfortunate aspects of the question is that these women come into the workhouses and have babies, and then go out into the general population again, only to return to give birth to another child, thereby perpetuating what we are told is the variety of feeble-mindedness. For our own sake, and for the sake of the future of the race, these people should be searched out, irrespective of destitution, and handed over to the lunacy authority for care and treatment. In that respect the Minority were in agreement with their colleagues, because a powerful Royal Commission had just been sitting, inquiring into the feeble-minded, and the Poor Law Commissioners resolved to agree with them in advocating the entire removal of the feeble-minded from the Poor Law. The plan of the Minority in dealing with all these cases is to watch all these roads to destitution, and do what is necessary for the sufferers before they actually reach the gangrene of utter destitution.

THE ROAD OF OLD AGE.

Why should an old person who happens to be destitute be stigmatised as a pauper? If, when he was able-bodied, he neglected his obligations as a citizen, then was the time to pull him up and insist on his fulfilling his obligation to maintain himself and his family. If, in the future, the community provides some feasible and safe way of insuring against premature invalidity, then we can see to it that all those who can be made to take advantage of this opportunity. But once a person is too old to work and is not provided for, it is cruel and futile to punish him for the past. Old age is either a case for a pension, or for care and control by a public authority which understands nursing and medical treatment. We have now a Local Pension Authority for those old people who can take care of themselves and a Local Health Authority for those who are so helpless that they must be considered as sick persons. What need is there for any Poor Law for the Aged?

THE ROAD OF UNEMPLOYMENT.

It is plain that the Poor Law does nothing to prevent unemployment. It never even helps those who come to it to get employment, and it exercises no supervision over their lives. They come in and out of the workhouses as they choose. Half way down the road of Unemployment we have now set up a rival authority the Distress Committee, which seeks to save the men before they become absolutely destitute, but can do nothing to prevent the occurrence of unemployment. It can only hand out doles of work. The Minority Commissioners think it is high time that there should be an authority charged to do whatever is possible to prevent unemployment. But we came to the conclusion that that authority should not be a local authority. There are problems with regard to the unemployed with which a local authority is powerless to deal. For instance, there is the problem of Vagrancy. The only thing a local authority does with the vagrant is to push him over the border, and out of its own jurisdiction. The vagrant must be dealt with by a national

authority concerned with the prevention of vagrancy throughout the whole country. Detention colonies would have to be provided for those who prove to be absolutely worthless, and require treatment; but these detention colonies would be few in number, and graded according to the age and character of the person to be detained, and could only be provided and managed by a National Authority. A more intractable problem is that of the stagnant pools of half-employed labour, the so-called chronic under-employment of all the seaports. The only way of dealing with this problem is to train and mobilise the men so that they could be sent to other places where their labour is required. This can only be done by a national authority. Very often when I am lecturing upon Unemployment, I am told that the only cure is Socialism, or Tariff Reform, or the taxation of land values, or some other panacea. My answer is that there is no one remedy for Unemployment, it is a complicated question, and has to be dealt with by complicated measures. A great many measures—all of them described in the Minority Report—must be co-ordinated in order to produce the requisite result.

DRINK AS A CONTRIBUTING CAUSE OF PAUPERISM.

I have often been asked why I do not say that drink is one of the roads down which people slip into the morass of destitution. My answer is that drink is on the side of all the roads. But see how we deal now with the drunkard. The Poor Law cannot touch him until he is destitute. When the drunkard is in that condition he is often suffering from delirium tremens, and after being agreeably and successfully treated in the workhouse, he is turned out again into the morass of destitution, or left to find his way, as he can, up one of the roads. *We do nothing to prevent him falling into the morass.* Under the scheme of the Minority Report, the drunkard, negligent of infant, child, or wife, would be searched out and warned at a very early stage of his disease, and if he continued negligent, a prosecution would follow. If a man lost his employment through drink, he would be sent to the Labour Exchange to be found work, or put into training, and if he did not respond, owing to his drinking habits, he would eventually be sent to an inebriate asylum. By these means we should stop the drunkard in the incipient stages of his disease, before he had brought his whole family into a state of destitution. And once the Public Health Authority is responsible for all sickness, it is not likely to refrain from dealing with alcoholism, perhaps the most preventable, as well as the most disastrous of all kinds of ill-health. Under the system advocated in the Minority Report, we should get a certain amount of disciplinary supervision over people before they became destitute.

THE ABOLITION OF DESTITUTION.

The perpetual, chronic destitution, to which so many thousands are condemned, has the effect of breeding a type of character which alternates between dull despair and low, coarse laughter, with an utter lack

of reverence, and a complete scepticism about right and wrong. It leads to a state of indescribable demoralisation, a state of affairs which can only be cured by preventing the occurrence of destitution, instead of merely relieving it when it has occurred.

The Minority Report asserts, in all seriousness, that the prevention, in fact the abolition of destitution is now as practicable as the abolition of slavery was a hundred years ago. It is even more feasible. The abolition of slavery involved an attack on property; the abolition of destitution will increase the area of property, since it will increase the production of wealth. No one can get either ent or interest out of the man destitute of employment, or out of a person destitute through sickness, whilst neglected infancy and neglected childhood are providing every year new generations of unemployables.

THE SPHERE OF VOLUNTARY AGENCY.

The adoption of the principles we advocate will not sweep away voluntary agencies but give them a much larger scope. The preventive public authorities—the Local Education Authority and the Local Health Authority—are already making use of far more volunteers than have ever been called for by the Boards of Guardians. And these Health Visitors, and Children's Care Committees, have the gratification of knowing that they are preventing misery and not merely relieving it. Under the Minority Scheme, voluntary agencies will be specialised, volunteers will be trained to know something about the particular classes with which they are dealing—infants, children, sick or feeble-minded, aged or unemployed. There would be hope in the work. Many would be attracted to social effort who were before unmoved.

THE MINORITY REPORT IS NOT SOCIALISM.

It has been said that the Minority Report is Socialistic. The answer is very simple, all Poor Law is Socialistic, i.e., it means using the money of the State to do something for people who have not actually paid for it. The Minority Scheme is not Socialistic, however, in the sense in which Socialism is usually interpreted, that is, it does not involve, or even lead to the nationalisation of the means of production, distribution, and exchange. On the contrary, it is just as applicable and just as necessary to an Individualist as to a Socialist State, it is a sort of social main drainage system, a necessary basis to a civilised society, upon whatever principle society is based.

In conclusion, I venture to urge on the readers of this paper, to study the Minority Report, and if they see in it the hopes of a better state of things, to give us their help in bringing it before the public. For this there has been started the National Committee to Promote the Break-up of the Poor Law (5 and 6, Clements-inn, Strand), of which the Dean of Norwich is President, and I am the Hon. Secretary. We want the adhesion of as many members as possible, even if without pecuniary subscription or personal help.

ONE SIDE OF LIFE.

"DOES Mrs. Bird live here?" I called out at the door of No. 14, Merlin-street. A voice at the end of the passage replied: "Go right to the top, and you'll find her and her husband in the room facing the stairs." This was the voice of the blind landlady who inhabited the first floor. I mounted three clean flights of steps, found the door of the room open, knocked, and walked in. A bare room with a bed, two or three chairs, a couple of machines, and some nautical treasures on the wall, met my wondering gaze. Seated at these machines were Mr. and Mrs. Bird. Their surprised look at my intrusion somewhat disconcerted me, and, with some confusion, I asked to be allowed to sit down and explain the reason of my call. "Oh, certainly," and their surprise gave way to civility as they offered me a chair. "You are an out worker, are you not?" I asked Mrs. Bird. "Yes, I am, but may I ask who has been giving you information about us?" "Well," I replied, laughingly, "I'm afraid I'm not allowed to tell you, so you must forgive me if I don't say." The woman did not look satisfied, but her husband said, "Ay, ay, if the lady don't want to tell us, there's no reason why we should bother her." "I'm afraid," I said, "it must appear to you rather impertinent for me to ask you questions about yourself and your work—" "Well, yes, I must say it *does*," interposed Mrs. Bird. "But," I added, "I want to explain to you why we are doing so. Many men and women all over England are feeling very troubled at the badly paid wages of so many out workers, and are anxious to do what they can to improve matters. But we need *you* to help us. We want you to give us as much information as possible—first-hand, reliable information—so that we may put it before the public, and before Parliament, and urge them to do what they can to make things better for you. We should like to have a Wages Board here, as they have in Australia and New Zealand—" "Ay, that would be a good thing," interposed Mr. Bird. "But," I went on, "the first step must be to get evidence from the workers themselves. Would you mind telling me about yourselves and your work, and the rate of pay?" "Well," I don't know about that," said the woman suspiciously. "Are you afraid," I asked, "that you might get into trouble with your employers? I can promise you he shall never know of anything you say to me." There was a moment's pause, and then I said: "I quite understand your suspicions, but come and have a good look at me, and then tell me if you feel you can trust me. If you can't I will go away at once." The old man took me at my word, peered into my face, and finally expressed himself satisfied, as did also his wife. They then told me they earned their living by making oilskin trousers at 2s. 9d. per doz., drill jackets at 2s. 6d. per doz., and boiler suits at 8s. 3d. per doz., but out of this money has to be deducted for cotton and thread. Mrs. Bird is very rheumatic, and Mr. Bird is partially blind and in very poor health, suffering from constantly recurring attacks of malaria. Finding Mrs. Bird was running

on like her machine, I interrupted her by saying, "Tell me; first of all, when do you begin your day?" "Well, miss," she replied, "it's different according to the work you have to do. When the shop can give us plenty we get up at six and work till eleven or twelve at night, and sometimes we've worked all through the night." "Is it necessary to work at such high pressure?" I asked. "Well, miss, it's this way. When they can give us plenty to do, they always want things in a hurry, and then it's an awful rush for us; then there's other days when we can get nothing to do, and we're well nigh starving. That's the trouble of it all. And another trouble is that you lose a couple of hours a day returning and fetching work, and so you've got to work longer at nights."

Their highest weekly earnings they showed me to be 9s. 3d., the lowest 1s. 10d., and the usual, or average, 6s. 6d. to 7s. Out of this there was 2s. 6d. to pay for rent, 2s. 6d. for the hiring of two machines, and 1s. for coals. It was obvious, therefore, that they must be in debt, or spend practically nothing upon food. (Since then Mr. Bird receives 2s. 6d. parish relief.) Calling upon my couple a fortnight later, I asked: "What kind of a week have you had with regard to work?" "Well," replied Mrs. Bird, "I've just earned 5s. 10½d." "How have you managed about food?" "There's not much of that," she replied quietly, and then, after a moment's pause she said, "Would you like to know what we live on?" "If you don't mind telling me." "Well, then, here it is: Tea and bread for breakfast, tea and bread for dinner—when we can afford to have something in the middle of the day—and tea and bread in the evening. Sometimes we get a bit of butter, sometimes not. Dinner! it makes one hungry to think of it! It's many a day since we have tasted anything but tea and bread." All the time she was talking the wheels of the machine were made to fly round. I sat silent, finding it hard to know what to say in the midst of so much privation, work, and suffering. "When poverty comes," she continued, "it's horrible, HORRIBLE, HORRIBLE," and the machine replied with corresponding emphasis. "There's something terrible," she added with a sort of apologetic sad smile, "there's something terrible in living in the midst of so much plenty and yet having nothing to eat." "Do you never feel," I asked, "that you would rather go to the workhouse than suffer so much in your struggle here?" "Yes, indeed, we have felt that at times. There's been many a time when we've been that hungry we've said, 'If we went to the House we would at least get good food, and the place is so clean'—I saw that when I was taken to the infirmary. Yes, many a time I've thought if it weren't for him"—pointing to her husband—"I'd go. But I couldn't go and be separated from him—we've lived and pulled together these many years, and—" a choke in the voice stopped the rest of the sentence. After a little silence Mr. Bird remarked, "But we won't be crushed; if it gets too hard we *must* go in." "You're not going there yet, my man," the brave wife suddenly said with vigour whilst brushing

away tears from her eyes; "as long as ever we can keep body and soul together with our work we won't give in."

And they have not given in. Midst great privation they have kept their heads above water, and themselves almost entirely out of debt, but their ill-health and the increasing blindness of the one are pitiable to see. Their food is terribly monotonous, and very scarce. And yet in spite of this their courage and ready humour is wonderful. I visit them every few weeks, and many are the delightful stories I could tell of them. A warm friendship exists between us, and I never fail to come away from them without a fresh feeling of inspiration and a deep sense of gratitude to God for the wonderful sustaining power He gives to those who, like my friends, believe in Him and trust in His goodness, however dark and beset with suffering their path may be.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

EQUIVOCAL THEOLOGY.

BY A CAPTIOUS CRITIC.

"EVERY definition is a misfortune; inquire, but do not define," was the advice Erasmus gave to a friend. It was not very heroic. There was some excuse, perhaps, when a new definition might mean peril of life, but clear and unambiguous exposition ought to be a safe and easy virtue now. Yet I observe amongst Liberal Christians an unwillingness to find new expressions for religious thought; a readiness rather to fall back upon old terms and phrases, and to read into them new meanings, without regard to their original use and import. It will be said, perhaps, that some of these terms are the common property of all philosophies, and of all religions, and may be called in and re-issued at will. This is true of those which contain, so to speak, fluid conceptions, but not of those which have carried through the ages fixed meanings bound up with particular historic associations. The term "Spirit," for instance, still lies open to improved definition, but the term "Spirit of Christ" is sealed up to a special sense, and has never conveyed any other. In all intellectual honesty it can no more be reinterpreted than any other set phrase, stamped with the thought of its time, say, "The Dæmon of Socrates," or "The Genius of Rome." It is a thing apart, and has a right to remain as first intended and understood. "The Spirit of Christ," in the New Testament and in Catholic belief, has always been an operative influence, a life-giving, life-transforming power, which He is able of Himself to impart to all who are in living union with Him. To mean by "the Spirit of Christ" nothing more than a tone of mind, a temper, and to speak as if tone and temper could do all that would be done by communicated vital energy, is, as it seems to me, to trifle with thought and language alike. There is neither theological unity, nor spiritual fellowship, in

the acceptance of a term yielding two distinct senses, worlds asunder.

So with the word "grace." "The grace of our Lord Jesus Christ," as taken by those who explained it, is a gift from Him. To make it mean only the gift that was in Him, as in every man, is to empty the term of its meaning, whilst the form for the sake of appearance, is retained. The interpretation of a formula rests with those who frame it, not with those who capture it.

So too with the word "divinity." In the theological language "divinity" is "deity"; the "divinity of Christ" is the "deity of Christ"; and the use of the term in a lower sense predicates nothing more than can be predicated of any pre-eminent man. That which is only sublimely human is still very far away from being "Very God of very God." Why use the term in this connection if it cannot be used without offence to some, misconstruction by others?

"Incarnation" is the term reserved for that which is believed to have been the one act, the only act, whereby God ever became man, preserving two distinct Natures in one Person. We may deny the alleged fact if we like, but let us not juggle with the word. The statement "Jesus is God, and so are you," is not a doctrine of "incarnation," be it what it may.

"Sin," again, in its religious sense, is wilful rebellion. If the religious sense is gone, let the word go also; if wrongdoing is only "undeveloped good," or "mistaken quest," it is no longer "sin."

Apart from terms strictly theological, there are other words of solemn meaning which are often lightly used, such words as "worship," "service," "inspiration," "benediction," "self-consecration." "Worship," if you think of it, is a word of awful significance, for worship is the self-presentation of the creature before the Creator; "service" is service only in so far as it is active effort and the bringing of an offering; get how thoughtlessly the words are used in connection, not with action, but with passive reception of anything that may be provided within the walls of a church! "Inspiration" is another word of dreadful connotation. Even in pagan conception (cf. Virg. *Æn.* vi. 46—51, 100) inspiration is a moment of stupendous crisis; the inspired one is tamed, subdued, feels in convulsive throes the approach of the divine. What small, passing experience is there that is not now familiarly spoken of as an "inspiration?" And what shall we say of "self-consecration"? It might be argued that a man can no more consecrate himself than he can crown himself; but I let that pass, though I think "self-devotion," if we dare use it, is the better word. The devotee of old time passed through vigil and fast; the knight watched by his armour though a long night of prayer. What are we likely to do, when the call to self-consecration reads as an invitation to a pleasant gathering, and is ranged side by side with an announcement of tea at sixpence a head? And if we apply these profound titles to the most ordinary excitements, what words have we left for the deeper stirrings of the spiritual life?

My unwelcome task is done. If a last

word may be said, let it be a word of entreaty to the patient reader to strive, if he will, after fearless restatement, or as fearless disuse, avoiding the very semblance of midway "accommodation" verging on equivocation.

E. P. B.

CORRESPONDENCE.

IS GOD ALL-POWERFUL?

SIR,—There is certainly much difficulty in reconciling the presence of evil and misery in the world with the government of an All-Powerful Being, who is also All-Wise and All-Benevolent. My purpose in writing you is not to set forth my own views in this matter, which would be of no moment to your readers. I only wish to bring before them the views of an acute thinker of last century, the late John Stuart Mill, who has sometimes been called "the Saint of Agnosticism."

He strongly inclines to the opinion that the Deity is limited in power. In his "Utility of Religion" he says: "One only form of belief in the supernatural, one only theory respecting the origin and government of the universe, stands wholly clear of intellectual contradiction and of moral obliquity. It is that which, resigning irrevocably the idea of an *omnipotent* [the italics are mine] creator, regards Nature and Life not as the expression throughout of the moral character and purpose of the Deity, but as the product of a struggle between contriving goodness and an intractable material, as was believed by Plato; or a principle of evil, as was the doctrine of the Manicheans. A creed like this, which I have known to be devoutly held by at least one cultivated and conscientious person of our own day, allows it to be believed that all the mass of evil was undesigned by and exists not by the appointment of, but in spite of, the Being whom we are called upon to worship. A virtuous human being assumes in this theory the exalted character of a fellow-labourer with the Highest, a fellow combatant in the great strife." The views stated in the above extract seem to correspond with those expressed by Mr. Page Hopps in his recent sermon—a sermon as able as it is sincere.

Mill, in his article "Theism" further says, in summing up: "These, then, are the net results of natural theology on the question of the Divine attributes. A Being of great but limited power, how or by what limited we cannot even conjecture; of great and perhaps unlimited intelligence, but perhaps also more narrowly limited than His power." Again he writes: "Omnipotence cannot be predicated of the Creator on grounds of natural theology. The fundamental principles of natural religion, as deduced from the facts of the universe, negative his omnipotence."

In his article on "Revelation," Mill, after admitting the strength of Butler's argument in defence of a divine revelation, goes on to say: "The grave error of Butler was that he shrank from admitting the hypothesis of limited powers, and his appearance consequently amounts to this—the belief of Christians is neither more absurd, nor more immoral, than the belief of Deists, who acknowledge an omnipotent Creator;

let us, therefore, in spite of the absurdity and immorality believe both." This is Mill's way of putting the argument, and I am not quite sure that it is altogether fair to Butler. A belief in the limitation of God's power would appear to ease the difficulty of explaining the existence of evil in the universe, although, doubtless, there are other, and perhaps better, ways of meeting the difficulty.—Yours, &c.,

WM. SMITTON.

Glasgow, Nov. 15, 1909.

THE LATE MR. S. S. TAYLER.

SIR,—We shall be glad if you will allow us to make known through your columns the Memorial Service, to commemorate the life and work of the late Stephen Seaward Tayler, which will be held at the Blackfriars Mission and Stamford-street Chapel, on Sunday evening, November 28, at 7 p.m. Addresses will be delivered by the Rev. W. Copeland Bowie, former minister of that chapel; and by J. J. Dent, Esq., president of the Working Men's Club and Institute Union.

A cordial invitation is extended to all who would care to join in the service.—Yours, &c.,

JOHN C. BALLANTYNE, Minister.

C. F. PEARSON, Chairman of Committee.

ASSOCIATION SUNDAY.

SIR,—May I remind your readers that Sunday next, the 21st inst., is "Association" Sunday, when collections will be taken in aid of the funds of the British and Foreign Unitarian Association in our chapels up and down the country. This Association Sunday gives ministers an opportunity to call the attention of members of their congregations to the missionary work in which the Association is engaged, which is larger than it ever was and is only limited by the means to carry it out. Last year 244 congregations collected £563 6s. 9d., and I trust we shall have a still larger response this year. These collections give those who do not otherwise subscribe an opportunity of showing their interest in our work.

HOWARD CHATFIELD CLARKE.

BOOKS AND REVIEWS.

DUALISTIC THEOLOGY.

DR. FORSYTH'S NEW BOOK.*

BY THE REV. G. T. SADLER, B.A., LL.B.

THE root of this volume is a deep personal experience of the author (described in pages 196 to 201) interpreted inadequately.

"My personal contact with Christ, our commerce together, may I found nothing on these? . . . My contention is that my contact with Christ is not merely visionary, it is moral, personal and mutual. I am changed. Another becomes my moral life. He has possessed me. . . . He has made a moral change in me which, for years and years, has worked outwards from the very core of my moral self. . . . My experience of him is

* "The Person and Place of Jesus Christ." By P. T. Forsyth, M.A., D.D. (Congregational Union of England and Wales).

that of one who does a vital, revolutionary work in that moral region where the last certainty lies."

Now this is a sacred theme—the moral work in a soul, and I will not dare to touch on it. But the interpretation of it is not so sacred. It is a matter of one's ideas, and these ideas may be inadequate. The moral change we need not discuss. But Dr. Forsyth builds his theology, not really on it, but on his first ideas about it.

A far-reaching experience need not be accurately explained. Nor need an explanation given for centuries be necessarily accurate, or else it would be true that the sun goes around the earth.

Had Dr. Forsyth had no knowledge of the New Testament and of theology, would he have had the experience and would he have explained it as he did? He might have had an experience, but he could not have explained it as he has done.

If he really was in personal contact with Jesus, that would not give him a theology, a science about the matter, any more than a child seeing a landscape can explain it by the vision. The explanation that Christ Jesus "possessed" him, and that this Christ is God is Dr. Forsyth's explanation, which he works out in detail, and it is here the challenge of inadequacy must be made.

We do not desire to intrude into the sacred experiences described on the pages mentioned, but to point out that the theology of this volume is abstract, dualistic, bitheistic; and, with some brilliant and most helpful passages, the book yet leaves us unconvinced. How can Dr. Forsyth be sure that his experience was a contact with Christ, and not the work of the Spirit of God in his soul, using the ideas he had about Christ?

Indeed, Dr. Forsyth's own explanation of his moral change being due to "Christ possessing him" is seriously impaired by his own descriptions of the New Testament and of the Cross. "It is by the Bible that Christ chiefly works on history." If so, was it not by Dr. Forsyth's knowledge of the Bible that he came to focus his thoughts in such a way as to produce the moral change? It was God working in him truly, for whenever we work out our salvation it is God working in us.

It seems ungracious to speak of these things, but the author compels us, for they lie at the root of his book. With regard to the Cross, Dr. Forsyth says: "I am forgiven and saved by an act which saves the world." Would the author then have had his experiences but for his *knowledge* of the Cross? If he would, why are not the heathen saved without the preacher?

Ideas are not such weak facts after all, not so inert as this book would describe them; nor can we draw a hard distinction between ideas and energies (or will).

It is the word of the Cross, the story, or theology (if you will) of the Cross, that saves. Why then does our author explain his sacred experience as being a contact of his soul and Christ, a possession of his soul by Christ. By Christ he means Jesus Christ, not the Christ ideal (which Paul sometimes seems to have meant). He means a personality continuous with Jesus of Nazareth. But he (in other places) shows that it is our *ideas* of Jesus that save us;

those ideas being the instrument, as we may say, of the immanent God.

As a matter of fact, all the New Testament writers believed Jesus to be in heaven above, removed by a veil from men, and to come soon again to earth. Paul believed this all along. "To depart and be with Christ," "to be at home in the body is to be absent from the Lord," "the Lord will come from heaven," "the Lord is at hand." So in "Acts" Jesus is described as the Messiah, "whom the heavens must receive till the restitution of all things."

When Paul then uses such phrases as "Christ in you," he is speaking mystically and not theologically (for theology is a science). He is not to be taken as meaning that Jesus Christ is in us—even if he says so. He did not perhaps always clearly distinguish the two ideas in the rush of his thoughts (he was not a systematic theologian, but a living, moving Hebrew mind). But only once (on the road to Damascus) did he believe he had seen Jesus. Jesus was not in him continually, but in heaven, separated, and to come again. But Dr. Forsyth means us to take as exact thought the idea that Jesus can be and is in millions of men at once! There is no warrant for this in the New Testament if read with due regard to its manner of speech. In a footnote (p. 206) our author suggests the true view:

"Our communion is not with the Spirit, but in the Spirit, with Father and Son."

I fear "Son" here is used to mean the personality, Jesus Christ *alone*. If so, we get the old theology; but surely it must now mean the ideal humanity, an aspect of God's life and thought, the ideal to reach which He made the world as it is (compare an architect with a plan of a house; though God is not outside His world). If the "Son" can mean this ideal (beloved of God from all eternity), which Jesus of Nazareth supremely wrought out (culminating at Calvary), then our communion is clear. It is with the Father, especially with Him as Ideal Humanity (which to some extent we understand, and try to express), and in this communion we are at one with the Spirit of God, or it is really the Spirit in us which communes with the Father, God with God. But God cannot be thought of as three personalities, or, as Dr. Forsyth comes to practically say, two persons in one spirit. Bitheism is really the teaching of his book, for Jesus is given a conscious eternal pre-existence in heaven, "vis-à-vis" with the Father.

"We are driven, by the real existence of an Eternal Father and our experience of His grace, to demand the existence of an equally real eternal Son—both being equally personal and divine." (pp. 282, 3). "To conceive of Christ as the realisation of the divine purpose. . . leaves no room for the consenting act on the part of the Son. It is not enough. . . that the Father should send; it is equally necessary that the Son should come, and that the one will should be as original and spontaneous as the other" (p. 287).

What does this mean but two wills, and so two personalities, two conscious-

nesses in God! Dr. Forsyth adds that if Christ "came as love, it was love that moved him to come, and not a suggestion or a precept, far less an emanation from the Father's love." Have we then two gods to worship? This is dualism in a new form.

The New Testament always distinguishes between Christ and the Supreme God. "There is one God, the Father; and one Lord Jesus Christ." "There is one God, and one mediator between God and man, the man Christ Jesus." Even in the fourth Gospel, the Logos is called a divine being rather than "ho theos." The Logos was a "second god," but not the Supreme Deity. Dr. Forsyth makes two supreme deities. He says of Christ: "His was a sovereign spontaneity." "We have the Son acting from love as truly and creatively as the Father" (pp. 289, 288). Dr. Forsyth depicts the Son eternally in heaven (where is that?), and continually uses similes as if they were to be taken logically. God "descends" into time; the "Eternal enters time" (at Christ's birth). Whence? But surely the Eternal was immanent in all time. The dualisms in this volume are most pronounced. Christ and God are separated from man, so that

"Our Redeemer must save us by his difference from us. . . He saves us because he is God, and not man."

How could we "walk in his steps," or "be in the world as he was in the world," or "do works greater than his," or he be "the captain and perfecter of faith" (not "our" faith), if this is so? So separate in thought does our author keep God and man, that he even describes them "as two movements in mutual interplay, mutual struggle, and reciprocal communion" (p. 336). Only in Christ does the finite have the power of the infinite—according to our author. He does not see the infinite in the aspirations or in the search for truth in ordinary people; nor does he see the supernatural as really a deeper view of the natural. The old theology is surely then the narrow theology. It can only see God descending at one point in all history, and it consequently cuts life in two, divine and human, God and man, Christ and man, saved and unsaved. It is not the profoundest theology, as I hope to show. For all this dualism rests on the distinction between good and evil being made an absolute distinction, as the final distinction, as the dualism of the universe. Because man is evil (not utterly, let us hope) God is separated from him. Because Christ is good he is considered divine, and he alone. Because the soul experiences repentance, it is supposed to be an absolutely new life that it obtains. The moral distinction is made absolute, and all thoughts about God, man, Christ, are made to spring from that. The sense of repentance is taken as the deepest human experience.

But is it? If not, then the thoughts based on so taking it are not the deepest thoughts, the theology is not the truest theology. There is a profounder experience, one which Edward Carpenter thus describes:—

"That the individual should know himself as identified and continuous with the eternal self is indeed to begin

a new life. . . To still the brain, and feel, feel, feel our identity with the deepest being within us, is the first thing. In that union all the sins and errors of the actual world are done away. We are most truly ourselves."

There is, then, a deeper experience than our sin. It is ourselves as energies of the One Life. Our sin is the result of our self-ignorance, and is a temporary phase of our deeper eternal life. Here is the unity existing amid and below distinctions; hence the experience of it is deeper than the experience of the distinctions; and evil is seen to be good in the making, or that opposition to good necessary for its education and realisation.

Why should we make our experience of sin our final interpretation of the universe? There is a depth beyond.

I would close here, but must fain add a word as to the most searching and helpful passages this book contains.

The descriptions of the decay of dogma (213, 5), the open question of the Virgin birth (261), the ending of external authorities (194), the character of Jesus (in a beautiful passage on pp. 64-66), the value of Old Testament criticism (174, 5), the limitation of the knowledge of Jesus (301)—all these will help many.

THE MEANING AND VALUE OF LIFE.*

OWING to the devoted labours of Mr. and Mrs. W. R. Boyce Gibson, English readers have now access to three important works by Professor Eucken, of Jena. Two of these are named below—volumes small in bulk but packed with living thought. A third and larger volume has recently appeared in English under the title "The Problem of Human Life"; and a short time previously one of the same author's recent works was translated by Mr. F. L. Pogson, with the title "The Life of the Spirit." Mr. and Mrs. Gibson are fully justified in their observation that Eucken's influence as a thinker has for long been felt far beyond the borders of his native land—a fact indicated by the appearance of translations in many foreign languages, and by the high distinction conferred on the author last year, when he was awarded the Nobel Prize for Literature. Hence it is very desirable that English readers also should have access to some of this influential thinker's representative works.

A general and summary account of Professor Eucken's thought and its relation to other forms of Idealism will be found in THE INQUIRER, July 24, 1909. Professor Eucken has stated that this account gives a correct and adequate view of the position and aims which he has made his own ("das Ganze meines Strebens"); and in this connection he has observed that "it is just in the sphere of

religion and religious philosophy that England and Germany may give one another the best mutual aid" (sich England und Deutschland aufs beste ergänzen können).

Here it is sufficient to say that while the author always appeals to human experience for the grounds of his philosophical and religious convictions, he has in view a fully concrete and not an abstract estimate of experience. To limit experience to the *senses* is to take an abstract view of it—to treat the part as if it were the whole. Human experience is the experience of a being who lives not only a "natural" life among material things in space and time, but shares in a larger life not thus limited; and it is also a *growing* experience, whose growth depends partly upon the activities of human beings. Thus Eucken's appeal to experience means something more than mere observation and analysis—it requires sympathy and active effort in the present, and a broad historical outlook on the past. Our present experience is in part but none the less really *made by ourselves*: and this is above all true of moral and spiritual experience. Hence if you want to believe in God, you must create much of the evidence for yourself. Thought is the interpretation of life which is made by action. And there is something analogous in our attitude to the past. As the translators well say: "If we are to rise above our finitude and grasp our true infinite nature as persons, we must turn to the manifold witness of history, and *re-live* in sympathetic thought the world's heroic struggle for a spiritual existence. We must study the great movements of the human spirit till we learn to see in all their illuminating diversity the connected and progressive expression of a single spiritual need. We shall then find that in seeking to solve the problem of human life on the large historical scale, we are at the same time unravelling our own." The last sentence sums up in a few words the secret of the influence and value of the Bible.

In the first of the two books named below, the author's aim is to suggest an answer to the ancient question, "Is life worth living?" After what we have said, the reader will not be surprised to find that, for Eucken, this question resolves itself into another: "How can we make life worth living?" It may be remarked that in this and others of his writings Eucken's thinking has an appearance of abstractness which readers of a certain type of mind dislike. The reason is that through the greater part of his work he is dealing with *elemental* principles as it were—with the universal material out of which alone all philosophical and religious truth, as he conceives it, can be built up. His thinking is only in appearance abstract; in reality the principles to which he points are infinitely concrete. Another characteristic is that he uses certain terms of fundamental importance—such as "spiritual," "natural," "real," "ideal," "eternal"—in meanings which, though uniform and consistent, have to be discovered by the reader. In dealing with the question which we have indicated—how to make life worth living—he first criticises and rejects certain solutions, characteristic of

modern culture, which he calls "realistic." Civilisation is the result of work; and we have a new "gospel of work"—uttered or unexpressed—but acted out on a vast scale. And out of the heart of this arises "the discrepancy between material results and the claims of the soul." The soul, for ever discontent with mere results, asks how its own inward life has profited. What answer can be given? In like manner the author exposes the bankruptcy of would-be scientific or philosophical solutions such as Naturalism, Intellectualism, and mere Humanism. His own solution is summed up in the following paragraph (*Meaning and Value of Life*, p. 131): "The answer, we decided, could be obtained only when our human life made searching inquiry into its own resources. Illumination cannot come from without, but only from the teaching and experience of life itself. Now there was one fact which did really yield an affirmative result, the fact that within our life a new depth of reality is disclosed which could not possibly belong to man as a purely natural being. Through the recognition of the independence of the Spiritual Life we won an insight into the spiritual self-realisation of the universe, a perception of that deeper-lying foundation which sustains all life and gives it a personal character. Such advance was no mere extension of a given order of existence [*e.g.*, of Nature regarded merely as a physical or biological process] nor yet a mere development of it. Rather, it opposed to the given order an altogether new life, a life which, in attaining spiritual immediacy, first discovers the true source and standard of all reality" (p. 131). In reading Eucken, it is necessary to keep prominently before one's mind the main idea that not only in material but in moral and spiritual things, *the human spirit is creative*.

The second of the two books before us is the outcome of lectures given at Jena in the autumn of 1906 in connection with a Theological Vacation Course. With many writers in the English-speaking world, this would mean a volume characterised by slovenliness of thought and general inadequacy of treatment. There is nothing of the kind in Professor Eucken's volume. His characteristic doctrines are re-stated with much freshness and force; and on the whole the style is simpler and more easy to follow. Readers wishing to study Eucken could not do better than take this compact little volume first. It is of special interest because it gives the author's criticism and appreciation of Christianity as a great world-movement. The last German edition, from which the English translation is made, contains an additional section which leaves no doubt whatever as to the author's attitude in this matter. He is convinced that Christianity contains an imperishable and unique essence which is a genuine revelation to humanity; but Christian "theology," the intellectual interpretation of this essential principle, demands constant and progressive revision. From the striking and eloquent paragraphs with which the book concludes, I select the following sentences:—"When we speak of the age's aspiration after a revived religion, we do not mean by this a simple return to the

* The Meaning and Value of Life. By Rudolph Eucken, Professor of Philosophy in the University of Jena. Translated by Lucy Judge Gibson and W. R. Boyce Gibson, M.A. London: A. & C. Black, 1909.

Christianity and the New Idealism: a Study in the Religious Philosophy of To-day. By the same Author and Translators. London and New York: Harper & Brothers, 1909. Price 2s. 6d.

ancient forms of the Christian faith, nor have we in mind any mitigated orthodoxy, any so-called 'liberal' interpretation of these ancient forms. What the age must win for itself is an essentially new form of Christianity answering to that phase of the spiritual life to which the world's historical development has led us. It is a great and formidable task that here confronts us, and its service demands of us a steadfastness that will not be bent from its course. Nothing less than this can make us independent of the conventionalities of our day, and arm us for a conflict to be waged not only against declared antagonists, but, with more pressing reason still, against all who hedge with the truth or stultify the issue. The more forcibly the growing conflict and confusion makes manifest to every thinking creature that this problem is a stake over which our life's very meaning is imperilled and our spiritual self-preservation threatened, the sooner shall we be entitled to hope that the religious problem will win back the passionate enthusiasm which is its due, and that our work on it will no longer assume the attitude of speculative reflection, but pass into the constructive action of a forward policy."

S. H. M.

THE NEW KRISHNA.*

THE people of the West have been more prone to think of wealth and power than of the things that are eternal; and if it is true that they have failed to understand the Oriental, with his religious fervour, his everlasting patience, and his imperishable hopes born of the doctrine of Karma and reincarnation, it is because they do not share his creed, and because they have not, generally speaking, the imaginative sympathy which alone can make a man realise that every human creature is his kindred, be his skin white, yellow, or brown. The writer of "The Prince of Destiny" is not the first to see that "Britain's unseen peril" in India, at all events, is largely owing to this fatal lack of comprehension and insight, which has been the cause of so many blunders in the past, and which is likely to estrange from us still further in the future those who have learnt at our seats of learning, and on our political platforms, what freedom and self-government may mean. But he is among the few who realise that in the spirit of antagonism to English rule which now animates so many of his fellow-countrymen, there is a danger also to India itself—the danger of substituting for the peaceful doctrines of Buddha a gospel of anarchy, hatred, and revolt. He shows plainly that if we have often been over-bearing, tactless, and indifferent to the ideals and sentiments of the "gentle Hindu," the latter, on his part, has frequently forgotten the benefits which have been conferred on India by Englishmen who have introduced into that country the saner laws and more enlightened methods of education essential to modern civilisation. But, like his hero, Barath, Maharajah of Barathpur, it may be that he speaks for the most part to deaf ears, and that for many years yet the Prince

who believed in the redemption of his people by love, will sit meditating beneath a bodhi tree "somewhere between the Upper Ganges and Buddh-Gaya, or between Benares and Nasik," waiting for the coming of the New Krishna who will perform the task he was not found worthy to accomplish. "For, indeed, Barath was not he;" but the world may hope that one will come who will "teach all earth anew the doctrine of peace, one who will turn the armaments of the West and East of our generation from instruments of carnage into instruments of industry. In the coming era of Altruism . . . the teacher will probably come out of India. I am but a reed shaken by the wind; but I have come to make straight his path."

Mr. Ghosh has given us a novel which makes delightful reading, apart from its purpose, for the scenes he depicts are full of colour and movement (the hunting of the tiger in chapter vi., and the dramatic episodes in the Throne-room in chapter xxxviii. are instances of what we mean); and the book, written as it is "from the inside," is the more convincing for that reason. It is true that it does not move us with the dreaminess, pathos, and "strangeness in beauty" characteristic of the East as Lafcadio Hearn would have moved us if he had been writing a similar story. The author has been largely permeated by the English spirit, and he deals with his subject in a singularly cosmopolitan and judicious rather than in a mystical and elusive manner. It is not even quite clear whether his sympathies are most with the great Rajahs, who still reign despotically, or with the people in their, at present, unsatisfactory attempts to combine their forces with the object of resisting the oppression which they have learnt to hate. He is more concerned with the task of keeping the balance even between England and India, than with the ideals of the Nationalist leaders, and his attitude towards both countries is that of the reconciler. The future, he warns us, is full of peril, and he knows enough of the resentful feelings which have been engendered in the native-born, often unconsciously, by the "foreigner," to believe that the storm now brewing will pass over without leaving its devastating marks on Europe, unless the magnanimous spirit of Barath can be breathed into those who are sowing "sedition," as it is called, among their brethren. Much, however, depends on the impressions carried away by Indian students who come to study at our universities, and who learn at the same time (and this is even more important) the habits, opinions, and customs of English people, not all of which are worthy of imitation. The Prince of Barathpur, marked from birth with "the sacred Primal signs, thirty and two," like Gautama, brought with him to England a sane intelligence, and a childlike, compassionate heart, which instinctively assimilated all that is generous, kindly, and disinterested in our national character. But disillusionment came even to him later on, and in spite of his attempts at pacification, he was destined to see the triumph of the High Priest who had roused up the warlike spirit of the people, and hear the curse which he had called down upon

his own head by his affection for an alien race. Nevertheless, the revolution, started without his sanction, was deprived of its cause of existence. "It failed because of Barath's love of England." And only in the unselfish efforts of such men as Barath to promote toleration, and the spirit of brotherhood between the rulers and the ruled, lies our hope, so Mr. Ghosh believes, of maintaining our position in India. "For India herself," as Mr. Nevinson has said, "the present unrest holds out a promise of the highest possibilities, no matter how much she may suffer in realising them;" but it will be all to our advantage if we wisely assist and encourage, instead of ruthlessly repressing, her patriotic aims at this juncture.

LITERARY NOTES.

MESSRS. MACMILLAN & Co. will publish early in December a work in two volumes on "The Synoptic Gospels," edited with an introduction by Mr. C. G. Montefiore. A translation of the Gospels is given, and with regard to the commentary, the author states that his "main purpose has been to concentrate attention upon those passages in the Gospels which have religious value or interest for Jewish readers at the present time." The work is to be completed next year by a volume of additional notes written by Mr. Israel Abrahams, the reader in Talmudic at Cambridge.

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THE manuscript of Francis Thompson's "Anthem of Earth" has been added to the collection of the Fitzwilliam Museum, Cambridge, recently enriched by the gift of Rossetti's "House of Life."

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MESSRS. HODDER & STOUGHTON announce for early publication a book which is the outcome of a careful examination of the whole site of the "Thousand and One Churches" of the Kara Dag, the "Black Mountain," near Iconium, which resulted in the discovery of many unknown monuments, together with important Hittite inscriptions. Sir W. M. Ramsay describes the history of society and religion during seven successive centuries in the "Black Mountain," from the Hittite period down to the time when Turks and Christians divided the whole city between them, and also, by a careful study of the inscriptions, attempts to determine the chronology of the sixty churches in the mountain. Miss Gertrude L. Bell describes the churches and monasteries, and discusses the evolution of architecture in the "Black Mountain." The book, which is entitled "The Thousand and One Churches," will have 400 illustrations.

* * *

MESSRS. HODDER & STOUGHTON are also publishing an interesting diary of travelling experiences by Sir W. M. Ramsay, entitled "Constantinople and Turkey in 1909." The author, accompanied by his wife and their eldest daughter, went to Constantinople in company with the advance guard of the Army of Liberty. They lived in the capital for seventeen days, until the siege was ended and the new Government established, and during this time they took many interesting and

* The Prince of Destiny: the New Krishna, By Sarath Kumar Ghosh. Rebman Ltd, Gs.

successful photographs of striking scenes in this eventful period, both among the advancing soldiers on the railway and in the city. They travelled afterwards for two months on the edge of the region of massacre, and over much of the central parts of Asiatic Turkey, whose loyalty to the new Government was a matter of great uncertainty and a cause of anxiety in Constantinople and Europe generally.

* * *

MESSRS. J. M. DENT & SONS, LTD., have just published "Whimsies," by Geoffrey Whitworth and Keith Henderson, with 12 coloured illustrations by the latter. In this book, two young authors have attempted to express in artistic form some of the most fantastic moods of the spirit. Even more remarkable than his own and his friend's writing are the coloured illustrations by Mr. Keith Henderson, who has the advantage of illustrating a text of which he is part-author. For brilliance of colour and mastery of texture and line, Mr. Keith Henderson is taking a prominent position among imaginative artists. His remarkable series of illustrations to the noble edition of the "Romaunt of the Rose," issued by the Florence Press, will be remembered.

* * *

We have received from the Gresham Publishing Company, 24-5, Southampton-street, Strand, an illustrated prospectus of "Science in Modern Life," which aims at giving a comprehensive survey of the progress of knowledge in the various branches of science in untechnical language, and in such a way as to be entirely comprehensible to persons of ordinary education. The work, which will be complete in six volumes, at six shillings net per volume, is under the general editorship of Professor J. R. Ainsworth Davis. A special feature has been made of the illustrations. The prospectus, copies of which may be had on application, may be commended cordially to the notice of all who are interested in nature study.

PUBLICATIONS RECEIVED.

From ANGLO-AMERICAN BOOK CO.:—Lifted Up. 2s. 6d. net.

CAMBRIDGE UNIVERSITY PRESS:—The Cambridge History of English Literature: edited by A. W. Ward, Litt.D., and A. K. Waller, M.A. 9s. net.

MESSRS. CONSTABLE & CO.:—The Book of Cupid. Being an Anthology from the English Poets. Illustrated by Lady Hylton. Introduction by Henry Newbolt. 4s. 6d. net.

MR. HORACE COX:—The Queen Christmas number, with supplement. 1s.

MESSRS. J. M. DENT & SONS:—The Shorter Bible. 1s. 6d. net.

MR. PHILIP GREEN:—Johannine Thoughts: James Drummond, M.A., D.D. 3s. 6d. net.

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MEETINGS AND SOCIETIES.

LONDON DISTRICT UNITARIAN SOCIETY.

THE autumn meeting of the above Society was held at Essex Hall on Thursday evening, November 11, and was well attended; the proceedings all through being of an enthuasiatic character. The President, Mr. Percy Preston, took the chair, and at the very beginning moved a resolution of sympathy and condolence with the widow and family of the late S. S. Tayler who had always been an earnest and consistent supporter of the Society. In the course of his address afterwards the chairman briefly described what was being done at the various assisted churches. Peckham was being given another trial; things were looking bright and promising, and a new minister was about to be appointed. Forest Gate and Stratford were pushing vigorously ahead under the ministry of the Rev. John Ellis. Woolwich was drawing in large congregations to its services; and the prospects were brightening at Wimbledon owing to the Rev. W. G. Tarrant of Wandsworth having gratuitously undertaken to supervise and organise the work there in addition to his own flourishing and extensive activities at Wandsworth. Acton was passing through an anxious period. It was hoped that an opportunity would present itself of linking it up with some other church. Anyhow, the Society has faith in the possibilities there. Kentish Town was more than holding its own; while Lewisham was going ahead in quite a novel fashion, for it had taken over the affairs at Deptford, and was resuscitating things there in a remarkable manner. In addition to all this the Society's Missionary was opening new ground in various quarters, and the demands for increased effort more than justified an appeal for more financial help. The Rev. W. C. Pope who followed, proved himself an excellent raconteur and beggar rolled in one. His anecdotes put the audience in good humour, while we shall be greatly mistaken if his appeal misses fire. Though he and his Lewisham congregation are struggling to establish themselves in a home of their own, they felt it their duty to respond to the appeal of their Deptford neighbours; and in a most unselfish spirit they are enthusiastically carrying on work at the two places. The old Chapel at Deptford has become like a busy hive. It has been cleaned and sweetened. Its activities are greater now than they have ever been within the memory of living men; but Lewisham cannot undertake financial responsibility; consequently Mr. Pope makes appeal for the gift of a piano, cups and saucers, cast-off clothing, and a subscription list, which will enable him to engage the services of a permanent nurse for the sick poor of the district. Mr. H. Wooding addressed the meeting on the desirability of our churches adapting themselves to the new demands. He referred to the wonderful growth of the P.S.A., to the vast number of young men, who for some reason or other would not come in to the ordinary services, but who could be attracted to the Sunday afternoon freer and more varied programme. He thought

it would be money well spent if the Society encouraged certain of the Unitarian churches to try the experiment. The Rev. W. Copeland Bowie had allocated to him the subject "What Unitarians might do for London." He said that he hated sectarianism, root and branch, in all social effort. In the great social movements the whole community ought to join hands in trying to solve the problems which confront us. Yet there is a bit of work in which Unitarians are freer to engage than their orthodox brethren. There is an increasing desire in the average man to find what is true and good in religion. We can greatly help him. Neither ecclesiasticism nor priestcraft is going to preserve true religion, nor is the new edition of the Athanasian Creed. With fearless freedom to adopt new truth, we want a faith to look out upon the universe and realise that at the back of all mystery there is a loving power controlling and directing. Too many of us have an easy-going conviction rather than a vital energising faith; but those who are sincerely religious should proclaim their faith from the housetop, not for self-glorification, but to help on the life and thought of this mighty metropolis. Dr. C. Herbert Smith told us he stood that night, for the first time for three and a half years, on a Unitarian platform. He had an enthusiastic reception. Witty and eloquent as ever he carried his audience with him through a telling and inspiring address. While in a large nursing home he found that one of the young serving maids was a Unitarian, but had been attending the Salvation Army services because her Unitarian Chapel was closed. He thought there was something pathetic in this fact of her being driven to a place of worship where the doctrine taught was so diametrically opposed to what she had been previously accustomed. He laid emphasis upon our responsibility in connection with our young people, for the beliefs they were taught to-day would cling to them in manhood and womanhood. It was a serious loss to the whole country whenever a Unitarian Chapel was closed. He thought there was an extraordinary amount of vitality in the Unitarian movement; but it contained too many Jeremiahs. The progress of the Van Mission was astounding, and we had not yet grasped all that it means. Any man who is earnestly religious is bound to burn with a desire to let others know what it is he finds so helpful and inspiring. The cause for which our Churches stand is not a dying cause, and its name is one of which we may all be proud. Mr. Penwarden a lay-preacher, and a convert to Unitarianism, forcefully emphasised the need for forward movement. If he is a fair specimen of the increasing number of young men who are helping on our cause in London by their lay-preaching, then one is bound to say that we have every reason to be proud of them. His was a glowing, straightforward, eloquent utterance. Young men, he said, were feeling the stir of a new spirit, and of a deeper sense of civic life. To labour in the Unitarian movement was worth living for; it was a revelation to him when he found it. The Rev. J. A. Pearson gave some encouraging statistics with regard to the missionary work of the Society.

in its new centres; and the Rev. E. Savell Hicks wound up the proceedings with a lively and telling appeal for a larger number of smaller subscriptions, and an awakening of practical interest throughout the churches.

LONDON SUNDAY SCHOOL SOCIETY.

UNVEILING OF THE PORTRAIT OF MISS MARION PRITCHARD.

THERE was a large and happy gathering of teachers and elder scholars at Essex Hall last Saturday the 13th inst. The programme of music and recitations was of unusual excellence, and the president, the Rev. Henry Rawlings, put everybody in a good humour with his genial words from the chair.

During the interval between the two parts of the programme, the touching and beautiful ceremony of unveiling the portrait of Miss Marion Pritchard took place. Many words of eulogy were not needed, and those spoken by Mr. Rawlings struck exactly the right note of reverent memory and gratitude for a beautiful life. The portrait, which has been subscribed for by members of Sunday schools all over the country, is the work of the talented artist, Mr. Walter Savage Cooper. Mr. Cooper had to contend with the difficulty of painting from a photograph, aided by his own recollections and suggestions from relatives; and it is very gratifying to all concerned to be able to state that those who knew Miss Pritchard best think that in view of all the circumstances the result is admirable.

Before drawing the curtain which concealed the portrait, Mr. Rawlings spoke specially to the elder scholars of the friend whom they had lost. You can never know, he said, all that she did for you by her writing and example, and the stimulus of her noble character. You can never know how deeply she sympathised with you in your difficulties and your longing for clear thought and strong will. You will never know how tender she was in presence of the physical sufferings of little children, how unflagging was her devotion to the work at Winifred House. Even if we were to forget all that she actually did, we should still remember her personality, her character—how well balanced was the combination of clear thought and strong feeling. There was not a tinge of sombre or gloomy in her character. She was always cheerful and serene, because she had a strong faith in God. It is fitting that the portrait should be unveiled to-night, for she was present at the corresponding occasion last year, and followed everything that went on with keen interest. These are dear and fond recollections, and they will dwell in the hearts of many. I shall unveil the portrait in the sure belief that it will help to make the memory of Marion Pritchard live in our hearts and influence our lives. At the close of Mr. Rawlings' address the portrait was unveiled, and the hymn "Come, labour on" was sung.

The second part of the programme consisted of Sterndale Bennett's pastoral, "The May Queen," the large chorus of village lads and lasses being supplied by the school choirs from George's-row, Highgate, Islington, Limehouse, and Stamford-street.

MIDLAND CHRISTIAN UNION

MEETING AT STOURBRIDGE.

THE autumn meetings of the Midland Christian Union were held in the Presbyterian Hall, Stourbridge, on November 10. A Council meeting was held in the afternoon. Mr. W. Byng Kenrick presided over the evening meeting, at which there were also present the Revs. Dr. J. Ewart, J. E. Stronge, Thos. Falconer, A. H. Shelley, I. Wrigley, W. C. Hall, W. J. Pond, J. A. Shaw, Thos. Paxton, and J. Worsley Austin, Mrs. Stronge, Mrs. Worsley Austin, Dr. and Mrs. Plant, Misses Stooke, Finch, and Thomas, Messrs. Frank Evers, F. Taylor, R. A. Burton, H. New, and Ellis Townley (secretary).

The Rev. J. E. Stronge read a thoughtful paper on "The social ideal in the Gospels." Reviewing briefly recent social legislation, the speaker said that the Budget had fixed attention on social principles to which little thought was given in former days. To-day people did not want charity, but justice, and condemned the present social order as unjust and inequitable. The social question was that of the just distribution of wealth, which was at present felt to be returned to the capitalist and landowner in greater proportion than to the labourer, who, they were assured, was the prime factor in its production. Referring to a possible solution of the problem through Socialism, the speaker said this could only be carried through by a system of officialism which would, in his opinion, amount to a tyranny. While the spirit of social reformers was akin to the spirit of Christianity, an alliance between the leaders of the Socialistic movement and organised Christianity could not be expected under the circumstances. These reformers regarded the churches with antagonism, and looked upon them as the servants of property and the privileged classes. One of the reasons for this divorce might be found in a wrong impression of the teaching of Jesus. Christ spoke as a prophet and a seer, and not as a philosopher. He did not lay down any economic laws by which poverty and distress were to be removed from society, but gave principles which he left to the people for application.

The Rev. T. Falconer observed that they had to translate the spirit of brotherhood taught by Jesus into concrete expression by legislation and other methods of social reform.

Dr. Ewart said he was struck by the antagonistic attitude of Socialists towards Christianity. It was difficult for those who were not Socialists to know whether Socialism and Christianity were compatible or not. Many speakers on social reform found more in the teachings of Christ than there really was. There could be no doubt that Jesus did teach in his parables a belief in ownership of land, in rent, and in usury. His own opinion was that some of the reported sayings of Jesus had retarded instead of advanced social reform. For instance, the saying "Blessed are the poor" threw an unreal glamour over poverty, which was not blessed; and his personal opinion was that Jesus had been wrongly reported, and said nothing of the kind. Again he thought that too frequent reference to heaven had retarded social progress. If the Stourbridge congregation

appointed him to prepare them for heaven they had made the worst choice possible. He did try to make them happier and brighter and perhaps better here; what came after they left in the hands of God. In regard to poverty, he believed at least half the misery and poverty was due to the people themselves, who suffered it, not being encouraged to make individual effort. That was, of course, the opposite of Socialism. From experience of the Black Country he believed that men who made £3 or £4 a week were often at its conclusion without a penny. Public speakers came forward and told these people that society was to blame for their miserable housing, for their drinking and poverty. In regard to social questions, he did not believe it was incumbent on a minister of religion to advocate a certain line of political conduct. He had always carefully avoided giving any opinion whatever from a professional point of view on any great political questions. What Christianity should do was to give them a new enthusiasm for progress, justice, and mutual love. One of the great evils of the present day was class distinction, and he advised them never to recognise anyone as a social superior or social inferior. Class distinction had done much to alienate one part of the nation from another, Church from Non-conformist, and dukes from peasants.

The Rev. J. A. Shaw (Wolverhampton), Mr. Bagster, the Rev. W. C. Hall, and others contributed to the discussion.

NORTH-EAST LANCASHIRE SUNDAY SCHOOL UNION.

MEETING AT BURNLEY.

THE annual meeting was held at Burnley (Trafalgar-street) on Saturday, November 13, and, in the opinion of several of the friends and school representatives who attended, the event was most happy and inspiring. The President, Rev. J. Shaw Brown, of Newchurch, received the early visitors from 3 to 3.30 p.m., and his reception was followed by a delightful drawing-room concert in which the Misses Mackie, Miss S. Ingham, and Miss Bertha Mosedale, were the entertainers. After tea, at 4.30, the business meeting was held. The report and balance-sheet were adopted, on the motion of Councillor Wadsworth, of Todmorden, seconded by Mr. J. E. Ashworth, of Newchurch. The committee's official list for 1909-10 was approved on the motion of Rev. A. W. Fox, M.A., of Todmorden, seconded by Mr. J. T. Harrison, of Padiham. A vote of thanks to the officers for their services in the past year was passed on the motion of Mr. A. Webster, of Accrington, seconded by Mr. Bibby, of Burnley. Mr. J. S. Mackie, who has been the faithful treasurer of the Union for nearly 40 years, acknowledged the vote of thanks. The President in his "retiring" address spoke of the power of the practice of giving encouragement, and commended the "Society of the Blessed Encouragers" to his fellow-teachers. Greetings from the Bolton District Union were conveyed by Rev. R. S. Redfern, of Leigh, who emphasised the opportunity presented by the Sunday-school for working in behalf of the citizenship of the future. Greetings from the Manchester District Association were offered by Mr. J. Wigley, of Pendleton, who gave the Union officials some helpful advice and drew attention to the proposals resulting from the recent Conference of Unions in Manchester, and also to the preparation class for teachers, conducted in the Memorial Hall, organised by the Manchester Union. In a speech full of humour and good cheer, Mr. F. Clayton, of Leeds, delivered his message of good wishes from the Yorkshire Union, displaying abundantly that "Unitarian enthusiasm," which, he said, he often desired to see manifested in greater measure among members of churches and Sunday-schools. A brief expression of thanks brought the meeting to a close.

THE SOCIAL MOVEMENT.

THE Exhibition of Leadless Glazed China and Earthenware, to which we called attention last week, will be opened at Caxton Hall, Westminster, on Tuesday next, the 23rd inst., and will last for three days. At the opening ceremony on Tuesday, at noon, the chair will be taken by the Bishop of Birmingham, and the speakers will be the Rev. P. N. Waggett and Mr. Wilfrid Ward.

* * *

According to the report of the Chief Registrar of Friendly Societies, issued on Wednesday, there were in Great Britain on Dec. 31, 1907, 1,910 building societies, with a total membership of 623,047, possessing funds amounting to £73,289,229; 23,310 friendly societies with a membership of 15,983,264, and funds to the amount of £57,128,168; 2,812 co-operative societies, with a membership of 2,588,209 and funds to the amount of £56,393,313; 652 trade unions, with a membership of 1,973,560 and funds totalling £6,424,176; 39 workmen's compensation schemes, with a membership of 99,371 and funds to the amount of £164,560; and 284 friends of labour loan societies, with 33,576 members and funds to the amount of £260,905. The total number of registered provident societies was thus: 34,991, with an aggregate membership of 21,301,027, and possessing funds totalling £193,660,351. At the same date there were 15,406 certified and post-office savings banks, with 12,536,895 depositors and total deposits amounting to £245,628,634. The grand total reads: 50,397 societies and banks, 33,837,922 members, and £439,288,985 funds.

Of the 45 trades unions the first place is taken by the South Wales Miners' Federation, with a membership of 135,765, an income of £80,915, an expenditure of £22,590, and funds amounting to £194,335—on Dec. 3, 1907. The Amalgamated Society of Engineers is second: membership 110,084, income £424,400, expenditure £343,845, funds £809,630; and the Durham Miners' Association third: membership 105,612, income £139,704, expenditure £90,166, funds £423,565. A revenue of £2,817,487 was disposed of as follows: Out of work pay, £459,340; sick pay, £411,852; superannuation, £301,063; dispute pay, £146,969; sums at death, £110,615; accident pay, £63,248; other benefits to members, £102,591; management expenses, £554,943; contributions to other trades unions, £80,335; other expenditure, £42,833; added to accumulated funds, £543,698.

* * *

The Conference of the Parents' National Educational Union has been held in Birmingham this week under the presidency of Mrs. George Cadbury. At the afternoon session on Tuesday, Mrs. Edwin Gray, president of the National Union of Women Workers, read a paper on "Girls of Leisure and Social Work." Everyone, she said, knew the comparatively small number of women really interested in social work, and was painfully aware of the spasmodic character of the work that was undertaken. Their girls were at the very start misled by conventional thought and phraseology, the outcome of the want of true and accurate thinking, clear reasoning, and power of vision. As much definite teaching was needed to prepare the mind and heart of a girl for social service as the spiritual life, or for any branch of knowledge or of art. There was too much *laissez faire* at the present time on the part of mothers when their children were little, and that was one of the main reasons why their girls did not take to work of some sort as readily as could be wished. In training for social work she held they must teach girls the history of women and their struggles for free development from earliest girlhood.

* * *

Mr. Thomas Holmes, secretary of the Howard Association, in a remarkable letter to the press of Nov. 13, calls attention to the frequent connection between physical disease and crime. The relation between mental affliction and crime is more obvious and perhaps more generally admitted, but Mr. Holmes, whose twenty-five years' experience of work among criminals lends special weight to his opinions on these topics, quotes from the

1909 Report of the Prison Commissioners for England and Wales some striking facts to prove that physical disability also may lead to crime. "In 1898 a careful observation was made of all youths detained in Pentonville between the ages of 16 and 21. This disclosed the fact that as a class both as regards height and weight the evidence of physical deficiency among young criminals is abundantly clear. As a class they were two inches below the average heights of the general youthful population, and weighed approximately 14 lb. less, and 26 per cent. of them were afflicted with some disease, deformity or disablement. The further observations which have been made during the past year confirm all previous statements about prisoners between the ages of 16 and 21. The highest proportion of reconvictions is in this class, i.e., young, stunted and defective prisoners, being no less than 40 per cent." To this striking extract from the official Report from which we have quoted a paragraph Mr. Holmes adds: "My own observations confirm this testimony, for during my twenty-five years' experience I have known numbers who were estimable citizens until some serious accident befell them. I have known the loss of an arm change a man from a peaceable fellow into a passionate, cruel, and vindictive brute. I have seen how cunning and dangerous a man may become who loses his sight, and I have seen, too, how passionate and explosive men may be who are deprived of hearing and speech." In the light of such carefully observed facts it ought surely to be possible to devise some more rational, more scientific as well as more humane method of dealing effectively with these Ishmaels of modern society, cast out for no fault of their own.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible. Reports should be made as short as possible. Long reports from local newspapers should be summarised and sent in the form of a short paragraph, except in the case of events of unusual importance.

Blackpool: Waterloo-road Church.—The Waterloo-road Assembly Room, South Shore, was the scene of a happy gathering on the 10th inst., when, at the invitation of Messrs. J. R. G. and Cuthbert C. Grundy, over 80 members of the Boys' and Girls' Lend-a-Hand League had a hot-pot supper.

Dover.—At the 8.15 popular Sunday evening service for the people, held at the Templar Hall, Mr. Ginever gave a fine address on the play, "An Englishman's Home," deducing from it many golden lessons. The sale of work in connection with Adrian-street church, though held during very rough weather, realised enough to clear the debt, which had been increased unavoidably through the purchase of new heating stoves.

Guildford.—Temperance services were held on Sunday last. The church was well filled on Monday evening, when Rev. E. W. Lewis, M.A., B.D., gave an admirable lecture on "The Beginnings of Christianity." He accepted in the main the records of the synoptic gospels and disputed the view of the extreme critics as to the existence of a Christus cult without a human Christ. Councillor Guy Kendall, M.A. (Charterhouse), presided, and, with Mr. Ward, replied to questions arising out of the lecture.

Hull: Park-street Church.—"Fifty Years Ago."—The Literary and Social Union of this church being now in its Jubilee year, an entertainment was given on Wednesday, November 10, depicting "fifty years ago." Tableaux were presented from Dickens, also old songs, the costumes of those taking part being of the period. An account of "Hull in 1859" was given by the Rev. W. Whitaker.

Leeds: Mill-hill Chapel.—On Sunday morning last the Rev. Charles Hargrove, taking for his text the last three words of the hymn, "Pour, blessed Gospel," which had just been sung, spoke of the relations between

Germany and England, and our duty as professed disciples of Christ to do whatever little lies in our power for the maintenance of kindly feelings between the two nations. He told a story of the Rev. Charles Wicksteed, a former minister of the Chapel, how in 1851 he preached a sermon on the "Fugitive Slave Bill," and after the service the congregation had passed a resolution declaring that "they feel themselves summoned by the cause of humanity and truth to protest against the sacrifice to supposed immediate political and commercial expediency of those great principles which lie at the basis of all human security, happiness and virtue," and a letter was sent to Dr. Dewey, a notorious advocate of compliance with the measure, enclosing the resolution and expressing "the bitter grief and disappointment" of the writers at the course which he had thought it right to pursue. Following the example of his revered predecessor, and this in a matter which he believed to be of yet greater urgency and moment, Mr. Hargrove at the close of the service read from the pulpit the two resolutions passed by representatives of the churches at London and Berlin, and proposed that these be approved and adopted, and that Lord Airedale, as chairman of trustees, be requested to sign this declaration in the name of the congregation. This motion was seconded by Mr. Grosvenor Talbot in a short but able speech, and being put to the vote was carried with, it appeared, the cordial approval of all present.

Liverpool: Ullet-road Church.—The third meeting of the Rathbone Literary Club was held on November 12, when Rev. T. W. M. Lund, M.A., the chaplain of the School for the Blind, gave an extremely interesting lecture upon "The Italian Lakes: Their Scenery, Art, and Archaeology." Mr. Lund, who is an authority upon the subject, being the author of "Como and Italian Lakeland," charmed the large audience. At the close a hearty vote of thanks was proposed by Rev. J. C. Odgers, seconded by the chairman, Colonel Gefley, J.P., V.D., and carried.

London: Kentish Town.—A sale of work, in aid of the Clarence-road church expenses, was held in the school-room on Thursday last Nov. 11. Mrs. Blake Odgers, in a short and appropriate speech, opened the sale. The display of exhibits on the stalls gave evidence of the hard work of the Ladies' Sewing Society and their numerous friends who had sent contributions of goods. The proceeds from the sale, with donations from a few friends of the church, will reach the satisfactory sum of £50 or thereabouts.

Middleton: The late Mr. T. B. Wood.—Thomas Broadbent Wood was born at Rochdale on January 26, 1821, so that he was in his 89th year. He served an apprenticeship to Radcliffe Bros., cotton spinners, Rochdale, and was afterwards with John Harrington & Co., warehousemen, Manchester. Here he got a grounding in that splendid business knowledge which stood him so well at Middleton. His father bought for him the Park Mill in Suffield-street, where a commencement was made with sixty employes, and there are now about 200. The interests of this mill and his workpeople were foremost in the mind of "thowd mesthur," as he was affectionately known. Disputes and short time movements have left Park Mill unaffected. Every alteration at the mill would induce the question, "But how will this affect my workpeople?" At the time of the cotton panic there was nothing else for it but closing down, but Mr. Wood saw to it that his people did not want. When he celebrated his 80th birthday we had an opportunity of seeing, in some fashion, the exceeding great affection in which he was held by those who worked at Park Mill. He was a deep reader and excellently well informed on all public questions. He formed his own opinions, and though his father was a staunch Conservative, his son took the Liberal side when quite a young man, and remained faithful throughout his long life. Ever since there was a Liberal club in the borough he filled the office of president, and was one of the most regular users of the club, particularly the reading-room. The late Mr. Wood had a considerable training in municipal affairs before he came to Middleton. He took an active interest in the incorporation of Rochdale. Soon afterwards he removed to Middle-

ton. Here also he soon began to show his great ability in Local Government, and was a member of the Board of Commissioners from 1863 until the incorporation of the borough. He remained a member of the Town Council from that time up to his death. He was elevated to the aldermanic bench in 1889, and for two years 1901-2-3, he was Mayor of the town. He also served on the Heywood and Middleton Water Board. In 1907 the freedom of this borough was conferred upon him. Amongst other public offices Mr. Wood was a Justice of the Peace for the borough and county and one of the Commissioners of Taxes for Inland Revenue. Mr. Wood was a staunch Unitarian, and the Rev. J. Harrison paid a very touching tribute to him at the funeral. The Old-road Unitarian Chapel owes him a great debt of gratitude.

Nottingham.—A special course of Sunday evening lectures on Christianity and the Social Movement is being given at High Pavement Chapel by the Rev. J. M. Lloyd Thomas. The subject of the first lecture was "What is the Problem?" and that of the second, given on Sunday evening last, was "The Emancipation of Woman." Great interest is being aroused. On each of the Sunday evenings the chapel has been well filled with an evidently earnest and appreciative congregation.

Rawtenstall.—On Tuesday evening last, under the auspices of the B. & F.U.A., a public lecture was delivered by the Rev. M. R. Scott, of Southport, the subject being "Heaven and Hell." Mr. Scott dwelt with the subject in his usual characteristic and powerful manner, and was listened to with rapt attention and evident appreciation throughout. Previous to the lecture Mr. T. Whittaker, the organist, gave a short organ recital. There were over 200 persons present. On Saturday, Nov. 6, an "At Home" was opened by Coun. David Healey, ex-Mayor of Heywood, and on Nov. 9 was reopened by Coun. J. R. Cameron, of Accrington. The proceeds were in aid of church funds. The church anniversary was held on Sunday, Nov. 7, when the Rev. G. C. Sharpe, of Longsight, preached afternoon and evening, and addressed the scholars in the morning.

Reading.—On Sunday last, by invitation of the mayor, Mr. W. Frame, who is one of the little band who were instrumental in founding this church about 30 years ago, the Corporation attended the morning service with the usual ceremonial, the mayor being accompanied by the sergeant-at-arms bearing the mace. As the mayor is also chairman of the Board of Guardians, that body was also represented, and the church was crowded to its utmost capacity. The preacher was Dr. J. Edwin Odgers, who kindly came over from Manchester College, and gave a thoughtful, appropriate and eloquent address on "Public Service," with which the Corporation were so much impressed that, although there were reporters present, there was a special request that it might be published *verbatim* in the local newspapers. The new hymn-book, "Hymns of the Higher Life," lately published in Reading, was used for the first time, and the order of service was distributed as a souvenir of the occasion.

Southampton.—The Church of the Saviour reports a successful entertainment organised by the young people of the congregation in aid of funds for a new piano, which has become urgently needed for the Sunday school and Band of Hope work.

Wakefield.—Mr. Thomas Marriott Chalmers, B.A., lately of Balliol College, Oxford, has gained gratifying distinctions in two branches of legal education. In the general examination of students of the Inns of Court, Mr. Chalmers was bracketed with Mr. M. F. Levey as having jointly attained the highest place out of 176 candidates in Criminal Law and Procedure. Only two others, one apparently a Hindoo, gained places in the First Class, and it is noteworthy that out of the 19 who reached the Second Division several were Orientals. The severity of the test may be judged from the fact that 54 students failed altogether, and all the rest were in the Third Class. Mr. Chalmers also took the examination in Roman Law, and again took first-class rank, along with a very small company. By far the larger number of candidates were again in the Third Division. Mr. Chalmers is son of the Rev. Andrew Chalmers, secretary of the Westgate Chapel and an enthusiastic worker in the Sunday-school.

NOTES AND JOTTINGS.

At the annual meeting of the Birmingham Police-Aided Association for Clothing Destitute Children, held on the 11th inst., Mr. W. J. Lancaster explained that after many years' work as hon. secretary, Mr. W. J. Clarke was compelled to resign on account of ill-health. The success of the association had been largely due to Mr. Clarke's efforts, and he had been ably supported by Mrs. Clarke, and his assistant Miss Stevens. The committee desired to present to Mr. Clarke a silver salver in recognition of his devoted and unflinching labour for sixteen years on behalf of the poorest children of the city, and at the same time they wished to present a silver tea service to Mrs. Clarke, and a gold watch to Miss Stevens. The presentation was made by the Lord Mayor, who said that every child who had benefited by Mr. Clarke's kind labour, would wish him to realise that if they had been able they would have liked to share in the cost of the present as they did in the sentiments expressed by the committee. Mr. J. Hood and Councillor T. Brown added a few words, and in returning thanks Mr. Clarke said that he should always take an interest in the welfare of the association.

LORD SELBY, the late Speaker, was in early life connected with Birmingham. He and his brother were pupils of the Rev. Samuel Bache, at Fairview House, in the Hagley-road, and attended classes at the Edgbaston Proprietary School, at the Five Ways.

DR. SALTER announced to the Bermondsey Borough Council a few days ago that he had had a letter from the solicitors of a wealthy gentleman who was anxious to dispose of his wealth for the benefit of one of the poorest boroughs in London, and he had selected Bermondsey. The main stipulation of the gift would be that it should not be attached to any particular poetical or religious body, but should be for the benefit of the borough as a whole. After suggesting several schemes, such as the provision of parks and open spaces, the clearing of insanitary areas, and the erection of a hostel for single factory girls, he had received an intimation from the solicitors that the donor was prepared to make a beginning by presenting to Bermondsey a recreation ground, and had decided to purchase Butler's Burial Ground, Tower Bridge-road, and some of the adjoining property. This would be laid out, and would include a children's gymnasium.

THE English Goethe Society had a particularly large attendance at the first meeting of its winter session, when, in commemoration of the 150th anniversary of Schiller's birth, Dr. G. H. Fiedler, Taylorian Professor at the University of Oxford, gave a lecture in German on Goethe's friendship with Schiller.

LAST Sunday the 240th anniversary of the beginning of John Bunyan's imprisonment in Bedford Gaol was celebrated by congregations and Sunday schools throughout the country.

COLONEL SHIPWAY has presented to the Middlesex County Council Hogarth House, Chiswick, which was threatened some years ago with demolition at the hands of the builder. The oak-panelled rooms and the fireplaces are still as the artist left them, and the walls are hung with a fine set of plates of his work, including many of his most famous cartoons.

PROFESSOR MARSHALL, in a letter to the *Times*, recalling the fact that he advocated a "fresh air" rate in his evidence before the Local Taxation Commission, 1899, writes:—"I hold that the most important capital of a nation is that which is invested in the physical, mental, and moral nurture of its people. . . . I wished the first charge upon the rapidly growing value of urban land to be a 'Fresh Air' rate (or general tax), to be spent on breaking out small green spots in the midst of dense industrial districts, and on the preservation of large green areas between different towns and between different suburbs which are tending to coalesce."

WE have received from the Shakespeare Memorial Committee a handbook containing a brief account of the movement, and of the objects and proposed constitution of the National Theatre. There are some excellent illustrations which show what has been done in the way of national theatres in Paris, Copenhagen, Berlin, Dresden, Prague, Vienna, and Lyons. They include a sketch of the new Repertory Theatre in New York. The tercentenary of Shakespeare's death will fall on April 23, 1916, and with a view to its fitting commemoration, it has been resolved to raise at once a sum of £500,000, so that the Shakespeare National Theatre may be an accomplished fact by that date. After careful inquiry, the committee estimate that the site (in a commanding position) is likely to cost some £100,000, the building and equipment £150,000—and that an endowment fund will be required amounting to £250,000. The enterprise will be placed under the control of a body of governors, appointed by the Crown, the Universities and other bodies representing Art and Learning, the Municipalities of London and other great cities, the Dominions of the Empire, and various educational and public institutions. The carefully prepared scheme of management lifts the project at once above any suspicion of being promoted in the interests of any one class or party, and insures public control of this memorial to the greatest of Englishmen. The foundation of an architecturally beautiful and well-equipped National Theatre would remove from London the unenviable distinction of being perhaps the only great capital in Europe which does not possess such an institution. A National Theatre would be a powerful instrument for the public good, providing a permanent home for the masterpieces of Shakespeare and other classical dramatists, and encouraging the best elements of modern drama. Amidst the hurry of modern city life, it would stand for the things which abide in dramatic literature, and for all that is best in the living art of the stage—a source of inspiration and pure pleasure to all classes of the community, and an educational influence which would be felt for good throughout the English-speaking world. The committee has already received £70,000 from an anonymous donor, and will welcome other large contributions. The purpose of the present appeal, however, is to invite the widest possible co-operation in this great tribute to Shakespeare's memory. Local committees will everywhere be formed, so that all sections of the community may be enabled to contribute according to their means. Cheques, to be made payable to "The Shakespeare Memorial Committee," should be addressed to the hon. treasurer, the Rt. Hon. Alfred Lyttelton, K.C., M.P., Shakespeare Memorial Committee, Whitehall House, Charing Cross, London, S.W.

MANY important recommendations, regarding the conditions under which the army of navvies who spend their lives in constructing our great public works live, have been made by Dr. Reginald Farrar in a special report to the Local Government Board. After estimating that navvies and their families constitute a community numbering about 100,000, Dr. Farrar said that some of the large contractors make every effort to provide for the comfort of the army of navvies they employ when any special work is in progress, but there are others who are equally neglectful. "There are many works," says Dr. Farrar, "on which scores and even hundreds of genuine navvies are 'sleeping rough' night after night. On some works they have no better provision than sod huts." The conditions which prevail on many public works tend to drive the navy to the public-house, while another practice, that of "subbing," also does much to increase drunkenness. "Wages are, as a rule, paid weekly," says Dr. Farrar, "but men are often allowed to 'sub' daily to within a few pence of their total wages. This practice encourages thriftlessness and debauchery, the money that is paid in dribbles being spent from hand to mouth. . . . More drink is consumed than in the debauch to which the navy who draws weekly wages may give way on Saturday night." Among Dr. Farrar's recommendations are the following:—That all

accommodation provided for navvies should be open to inspection by the sanitary authorities. That the custom of "subbing," should be limited to the first week or two of employment. That all contractors should be forced to provide accommodation where there is not sufficient local accommodation for the navvies. That temporary shelters where meals can be taken should be provided.

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APPEAL.

Provided that not less than £1,200 additional is subscribed before December 31, a generous supporter of the Association has offered to add £500, so as to bring the income up to what it was in 1907. The following sums have been paid or promised:—

	£	s.	d.
Mr. John Harrison, President	100	0	0
Sir W. B. Bowring, Liverpool	100	0	0
Sir John T. Brunner, Bart., M.P.	100	0	0
Sir E. Durning-Lawrence, Bart.	100	0	0
Mr. Charles Hawksley, London	100	0	0
Mr. Edwin Tate, London	100	0	0
Mrs. David Ainsworth, Windermere	20	0	0
Mrs. Bayle-Bernard, London	20	0	0
Mr. George W. Brown, London	20	0	0
Mr. H. Chatfield Clarke, Treasurer	20	0	0
Mr. T. A. Colfox, Bridport	20	0	0
Mr. John Harwood, Bolton	20	0	0
Mr. Ronald P. Jones, London	20	0	0
Mr. C. Sydney Jones, Liverpool	20	0	0
Miss E. L. Lister, London	20	0	0
Mr. John Lawson, Bolton	20	0	0
Miss M. C. Martineau, London	20	0	0
Mr. C. F. Pearson, London	25	0	0
Mr. Ion Pritchard, London	20	0	0
Sir J. W. Scott, Bart., Bolton	25	0	0
Mr. Harold Wade, Chairman, Finance	20	0	0
Mr. Franklin Winsor, Nottingham	20	0	0
Mr. E. H. Morton, London	10	0	0
Mr. H. G. Chancellor, London	5	0	0
Mrs. Fitzgerald, Belfast	3	3	0
Mr. R. Gaskell, London	1	6	0
Mr. J. Russell Gimson, Leicester	1	1	0
Miss Grundy, Royston	1	1	0
Mr. Frank Jolly, Bristol	1	1	0
Mr. Francis Nicholson, Windermere	5	5	0
Mr. W. H. Scott, Bournemouth	2	0	0
Mr. C. B. Sedgfield, Bournemouth	1	1	0
Mr. R. Stewart, Glasgow	1	1	0
Mr. J. Stanley Strong, Bristol	1	1	0
Mr. T. B. Taylor, Oldham	5	0	0
Mr. Thos. Warburton, Sale	1	1	0
Miss Warren, London	5	5	0
Miss Whitfield, Wimbledon	2	0	0
Mr. Chas. Wiberley, Rhodesia	5	5	0
Mr. L. N. Williams, Aberdare	1	1	0
Mr. D. H. Wilson, London	1	1	0
Miss Withall, London	1	1	0
Miss H. Withall, London	1	1	0
Mr. J. H. Wood, Blackpool	1	1	0

I trust that the balance of £213 10s. will be forthcoming in a few days, so that the missionary work of the Association may proceed unimpeded.

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